Except with What Guided its Beginnings

The path of Allah is the truth that does not have multiple forks, and the most evident characteristic of this path is that it does not accept deviation or aberration. Whoever diverts from it, Allah diverts his heart. Allah says: “This is My path, straight, so follow it. And do not follow the other paths, lest they divert you from His path. All this He has enjoined upon you, that you may refrain from wrongdoing” [Al-An'am: 153]. Whoever adheres to this path and remains upright on its court, will be victorious, by Allah’s permission. But whoever refuses or does not have patience, or prefers another path and follows his whims, then with the losers he will suffer. The truth is a path that suffices over all other paths, and no other path suffices for the path of the truth, as everything beyond the truth is falsehood.

And because it enriches itself, it is complete. Allah placed on it everything His worshipers need, and He ordered everyone to follow it, without selecting another. There is no choice on it, such that it would not be thought that whatever is not chosen is false Allah says: “O you who believe! Enter into submission, wholeheartedly”. And because deviation from it does not happen at once, He says: “And do not follow the footsteps of Satan”. And because Satan is the enemy hiding behind his soldiers, and may come in the image of an advisor, He said, warning about him: “He is to you an outright enemy”. Then, He warned vengeance on whoever followed anyone else: “But if you slip after the proofs have come to you, know that Allah is Powerful and Wise” [Al-Baqarah: -208 209]. The two verses show the name of the path and how to take it, and also have warning signs for whoever walks on it, and threats for whoever leaves it. Such guiding verses!

Many times we hear: "This Ummah can only be fixed with what fixed its beginning”. That is true. But who holds the right to it?

The Prophet ﷺ said: "And my Ummah will split into seventy-three sects, all of them in hell except one. It was said: Which, O Prophet of Allah? He ﷺ said: That which is on what my Sahaba and I are on." The scale of righteousness is "what my Sahaba and I are on". So what were they on? And what made that generation so special that it became a scale for righteousness for the generations after?

That generation had many qualities, and these are within reach of the worshipers. Among the qualities: their strong connection to the Qur'an and following its commands with no delay. They were the ones who "do not pass 10 verses without grasping the knowledge it carries and applying it". Their take on the Qur'an is a take of action. When a verse was revealed they applied what it contained, feeling that they are the ones addressed with it first, then they change, and rise. "Whenever a chapter is revealed, some of them say, 'Which of you has this increased in faith?' As for those who believe: it increases them in faith, and they rejoice." When this verse was revealed: "You will not attain virtuous conduct until you give of what you cherish", Abu Talha al-Ansari (may Allah be pleased with him) said: "O messenger of Allah, Allah is saying: 'You will not attain virtuous conduct until you give of what you cherish', and my most cherished possessions is Bayraha', and it is a charity for Allah that I ask from him to accept, so put it wherever Allah showed you, O Messenger of Allah." The Hadith, the verse knocked on his heart, so he gave his most precious possession. The Qur'an for them was not mere verses that are read at gatherings and special occasions, but it was a guide that directs them, and a leader that guides their souls and senses.

And among their qualities: their strong loyalty and disavowal. As soon as one of them enters this religion and it touches his heart, he becomes loyal to the believers, loving them, and innocent from the kuffar, despising them, showing them that his path is not the same as theirs, and hate is his title for them until they believe in Allah alone. The examples of this are many; like the story of Umar, Sa'ad ibn Abu Waqas, Abu Dhar, Hamza, and Sa'ad ibn Mu'ad and others (may Allah be pleased with them). It is proof that they understood Tawhid, and with it Allah granted them faith.

Also among them: adhering to Shari'ah in all their matters, and not following their whims, and disregarding the deeds of the people of ignorance and their traditions, be it in their rules or policies, or money or pacts, or their manners. They do not take something from the religion and something from ignorance! All is taken from Allah.

Also among them: honesty in what they promised Allah. An honest community is tougher than mountains, and a lying community is weaker than a spider's web. The trade is honesty and keeping promises, and speaking the truth. Here is Rab'i ibn 'Amir (may Allah be pleased with him) saying to Rostom the Persian when he was asked, 'what brought you?', he said: "Allah brought us to bring out who He pleases from worshiping slaves to worshiping Allah, and from the injustice of religions to the justice of Islam. Who accepts it we accept him, and who refuses, we fight him until we fulfill Allah's promise". That is the goal, and the cause, stated to the leader of the Persian army, was loud and clear.

Also among them: steadiness in harsh times and not turning back or weakening. Like their state in the Battle of Khandaq despite the hardships, and the Day of Hunayn despite the malaise, and the Day of Ridda despite the surprise, when as soon the the Peninsula was struck with Ridda, it was turned into a Darul-Islam in the shortest span, with drawn swords and high spirit.

Also among them: the community and not splitting up. They could not delay the community and live even a single day without an Imam and a Khalifah. As soon they were certain that the Prophet ﷺ was dead, they gathered and gave Bay'ah in Saqifah, because in disassembling the community there is the disassembling of Islam and wasting blood, dignity, and possessions.

These are some of the qualities of the generation of the Sahabah. So whoever had these qualities in any era, he rose with this Ummah from the mud of darkness to the shore of light. There is Qotoz and there is Ibn Tashafin, and here is Muhammad ibn Abdul-Wahab. Today, the mujahideen are walking their path until they established the Islamic State and laid down the base of the Khilafah again in the era of Shaykh Abu Bakr al-Baghdadi (may Allah accept him).

The path of Islam is one, and the first who entered upon it were the prophets, from Adam to Muhammad (peace be upon them), then those after them. And the verses of Qur'an are the same since its revelation in the era of the Prophet. Who who walks this path will reach the ultimate goal.

All the qualities that were mentioned of the generation of the Sahaba are necessary duties for an Ummah that strives for conquests, like the Sahabah and the glory and victory like they had. An Ummah that does not fulfill the duties of their Lord, will not be able to confront its enemy.

On the other hand, weakness and deterioration is the result of abandoning the path of the Qur'an in knowledge and application, and neglecting loyalty and disavowal. It is not fully adhering to Shari'ah or doing so partially, and lying about allegiance and not being clear, by misleading people and claiming slogans that are not applicable. It is falling back and slacking off at times of hardships. And it is delaying the community and fighting the project of the Khilafah.

Allah does not change the state of an Ummah until they change what is within themselves, and victory will not come by wishing for it, and leadership will not come with sleeping. Allah has promised and He promises the truth, as He says: "O you who believe! If you support Allah, He will support you, and will strengthen your foothold" [Muhammad: 7].

It is not difficult for Allah to exterminate all the kuffar, but Allah destined affliction for His worshippers, to test them. He did not ask of them what they cannot endure. He asked what we dislike to do, as a trial, and the first of this Ummah did well, and the last of it will do well, also, InSha'Allah, and all praise is due to Allah, the Lord of all creation.